21: Burnet T-5 (1818-1819) 1954 NO6 Comanche NO6
Texas

[ca. 1818]

exception, however, to the general resemblance.—The Yamparacks are more honest and punctilious in their dealings, and much less addicted to thievery. This may be accounted for, by the fewness of their opportunities of trade; the commercial intercourse between the Indians and whites, has invariably had a demoralizing influence on the untutored Savages.

The Yamparacks can probably furnish from 7 to 800 warriors. These frequently unite with the Comanchees, and participate largely in their depredations on the provincial Spaniards.

Of the Tenaways my information is less minute and authentic, they being seldom visited in their distinct villages, by Americans. But they sometimes descend by families, or small parties, to the Comanchee range, to solicit the charity of their brethren who are more contiguous to our settlements, and are constantly supplied with a profusion of such articles as their fancies or necessities require, and who are extremely liberal to their less favored and often destitute kindred. From the representations of the Comanchees and some of their own chiefs, I conclude their numerical strength does not vary much from that of the Yamparacks. This would place the entire aggregate force of the three tribes at about 3000 warriors, which I presume is a probable computation.

The Tenaways range through a mountainous district that separates the waters of the Rio del Norte, from the rivers of Texas, and they sometimes extend their perambulations to the head waters of the Red River of Natchitoches. They carry on a small traffic with the Spaniards of Santa Fee, from whom they receive blankets, knives and tobacco, in exchange for the mules and horses which they capture from the Spaniards of the adjacent Provinces. They often mingle with the Yamparacks when traversing the southern extreme of their range. The utmost harmony subsists between these several bands. They have no distinct limits assigned them, neither does one party claim, in relation to another, any exclusive sovereignty over the particular sec-

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175 628 tion of country which custom seems to have appropriated to its more special use and occupancy.

621 622 175 These three great national parties, are subdivided into captaincies or villages, to each of which is appointed a chief, whose distinction seems to consist rather in name than authority. His name however, gives title to the flying village, and is useful in this respect, as some sign of discrimination

621 175 is necessary, and they can derive none from locality. These subdivisions are various and contingent, each member being at liberty to withdraw from one village and unite with another, as caprice or convenience may dictate.

175 221 [231] As the Comanchees do not cultivate the ground, but derive their subsistence from the spontaneous productions of nature, and chiefly from the animal kingdom, they are necessarily migratory, and obliged to change their encampment every ten or fifteen days. The scarcity of game, which is soon taught to avoid their dangerous neighborhood, and the speedy exhaustion of convenient pasturage, which is indispensable to the subsistence of their large herds of mules and horses, are the principal reasons for such frequent removals. When about to abandon a position, they generally

175 202 fire the grass, to give intelligence of their decampment to absentees;—smoke is likewise employed as a telegraph to announce the return of a war party. It is not uncommon to see, at the same time, 8 or 10 of these signals darkening the horizon, and rearing their columns in gloomy grandeur, to the vertex of a serene and brilliant atmosphere.

175 643 The three parties collectively acknowledge one head or grand Chief, who is selected from either party. His appointment is indefinite as to duration and extent of authority, the latter depending more on the force of his personal char-

175 [642] [671] [692] acter, than on the investments of office. Indeed a positive official authority, is not recognized in their crude system of government. They have but few traditionary laws, and these, they are not always capable of enforcing. Compulsion is seldom exercised on a refractory culprit; and when imperious circumstances require it to be done, it is effected by a convention of chiefs, whose personal influences become auxiliary to an otherwise impotent authority.

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
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657 in his old savage way. Then, when his blankets were worn out
648 and game became scarce and stealing unprofitable he would re-
turn to repeat the process.[10] On one occasion this chief almost
648 started a war between the Comanches and the Indians on the
Brazos reservation. With Ka-tem-e-see and about seventy-five war-
riors he went to that reservation and approached the Anadarko village
in a threatening manner. The women and children of this and
neighboring villages fled and panic seized the entire Indian com-
munity. Fortunately the veteran Anadarko chief, Jose Maria, was
looking for trouble, had his men armed and prepared for action
and informed the intruders that he was ready either for "fight" or
"talk." The Comanches chose to talk and through the efforts of
the Brazos agent, S. P. Ross, and his interpreter, Jim Shaw, vio-
lence was avoided. When called upon to explain their extra-
ordinary conduct, the Comanches, evidently much embarrassed at
the turn the affair had taken, said that all was well, they were
satisfied, but they wished to ask just one question: "Were the
Caddoes going to continue to act as guides for the troops?"

This question explains the whole affair. No doubt Buffalo Hump, using the milder Ka-tem-e-see as a tool, had hoped to frighten the smaller bands into discontinuing the valuable aid they had been rendering the troops as scouts and guides. It may be that Buffalo Hump himself had suffered because of the skill and faithfulness of these scouts. It is certain that in the years that followed the wiley old renegade was much annoyed by these scouts for as a leader of the wild Comanche bands he was often
657 trailed and surprised by these very Indians. Although these Co-
manches were wards of the Government and living off of its bounty
648 their sympathy for their wild marauding kinsmen was stronger
186 than that for any agent or soldier and they resented the fact that these more civilized Indians were taking such an active part in the interest of law and order.

657 In addition to these run-away Southern Comanches other
648 wild Indians made the work of the agents difficult and caused the
life of the reservation Indians to be haunted by many fears. The-
● 628 were several distinct Comanche bands that had never had any inti-
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10. See Anna Heloise Abel, The American Indian as Slaveholder and Secessionist, page 316, for a letter from M. Leeper, once Comanche agent in Texas, to Kliza Baxter, December 12, 1861. In this letter Leeper gives a short biography of Buffalo Hump and pronounces an anathema to his memory.

24: Richardson H-4 (no date) 1929 NO6 Comanche NO6
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mate relations with the Penatekas or Southern bands. Along Red River and the Canadian were the Tanimas, Nokonies and Kotsotekas, to the north were the Yamarikas and in the plains region were the fierce Kwaharies. Associated with these northern bands were the Kiowas, fierce and powerful. Parties from these different bands frequently visited the reservation, coming as friends or lurking near as enemies as best suited their purposes. Naturally the going and coming of these wild kinsmen and their occasional presence at or near the reservation made it very difficult for the agents to control their wards. Furthermore, in their raids against the Texas settlements and the North Mexican states these parties often passed near the reservation. This, according to Agent Leeper, was done both to steal additional horses from the reserve Indians and to direct the attention of the pursuers to those Indians in order that they might be charged to the innocent while the guilty made their escape. Indeed the Indians of the reservation frquently suffered severe losses of horses at the hands of these marauders.[11] During the last years of the reservation there developed an estrangement between its inhabitants and their wild kinsmen and at times the wards felt that their lives were insecure, although the agency was near by and the military post but two miles away. In May, 1858, Ka-tem-e-see took his boys out of school in order to keep them near him and better protect them from the wrath of the marauders of the north. By this time the chief had lost his enthusiasm for the wild Indians and on one occasion said that he did not care if the troops killed them all.[12]

On at least one occasion a lawless visitor came near causing a general revolt. One Santa Anna, a notoriously bad Indian, came and put up in Ka-tem-e-see's cabin. Since this was the only cabin on the reservation perhaps the insolent fellow felt that lodging accommodations were poor enough and he proposed to take the best. It was even rumored that he planned to supersede Ka-tem-e-see and make himself chief of the reservation. The chief ordered this Indian and his companion, a Nokoni Comanche, to leave; but they informed him that they were resting from their arduous journey and did not propose to leave until it suited their conven-

11. Leeper's Report, December 31, 1857. Ms. University of Texas photostat copy.

12. J. Shirley, employee at Barnard's trading house at the reservation, to C. E. Barnard, May 6, 1858. Ms. University of Texas photostat copy. Also, Leeper to Neighbors, February 8, 1858, Ibid.

32: Gilles O,X-3 (1902-c.1910) 1974
NO6 Comanche NO6
Oklahoma

About the time we were wondering what we would do with ourselves during the long day in front of us, the Indians began to arrive in their little canvas-covered wagons.

The first two or three dozen wagons used up all the hitchracks in the little town. By noon there must have been 150 of the little miniature prairie schooners parked around the group of buildings that was our town. When the hitchracks were filled, the later arrivals pulled up out on the grass, unhitched, and tied the horses to the rear wheels of the wagons.

These were not our Indians. These were Comanches from the west and north, along the south side of the Wichita Mountains. All of them were in at least the second day of their journey. They were on their way to an ancient tribal gathering place, across the Red River in Texas. Bands of Comanches had been using this gathering place since before there were white men in North Texas.

Apparently they had arranged to rendezvous at our little settlement, the last trading place on their trail, and make the rest of their journey together. In a little over two miles they would enter the Pasture Reserve, and it would be two more days' journey to the river. The ancient gathering place was on land controlled by the Burnett Ranch. The Burnetts, who had a history of getting along with the Comanches, encouraged the Indians to continue gathering there for their tribal powwows.

Just as there had been a shortage of hitchracks, soon there was a shortage of floor space in the store. For hours the only unoccupied floor was behind the counters. Of course the focal point for everyone--men, squaws, and children--was the stove. After slightly more than sixty years, I still have no desire to describe the scent of all those damp bodies crowded together, mingled with the steam rising from the clothing of those fortunate enough to get within the radius of the stove's heat.

I never knew when our Indians, that is to say the Indians living in our trade territory, joined these strange Comanches. They may even have started the day before. During the several hours these Indians were in town, I saw but an occasional face I had seen before. They were laying in a food supply to last during the time of their gathering, and as a result, by the time we had their wants appeased, our staple groceries were exhausted.

Owing to the inclement weather, they likewise stripped us of